

PRANAM

Suva Sectorial Magazine



March'87



Face painting in childrens creche.



Teenagers in drama presentation.

SUPREME COMMAND



Those who perform sadhana (meditation) twice a day regularly, the thought of Parama Purusa (the Supreme Consciousness) will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably - verily is this the command of the Lord. Without Yama and Niyama (morality), sadhana is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.

-Shrii Shrii Anandamurti



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Meeting Thee

I was waiting for You, You had asked me to come here. The place was fixed by You for our first meeting. I have ever since been meeting You there regularly.

I admire Your choice of the site. The bank of the river flowing from within the mountainous track abounding in botanical wealth. Prakrti was unveiling her youthful beauty in full glamour. Even an ordinary person would forget their mortal existence for a while in such an imposing surrounding, let alone a person full of spiritual love.

I sat patiently thinking about You. With the crimson glow of the sun being gradually swallowed by the horizon, Your remembrance became more and more intense. Slowly darkness descended with its heart-stealing charm of moonlit night. I was unaware of it though. In fact, I was absorbed in the thoughts of Your sweet memories. My attention was nevertheless broken by the sweet melodies of a flute. When I raised my eyes, I saw You sitting on a rock just in front of me. The jingling sound of the river current flowing around the rock had merged in the music of Your flute. Having got Your graceful touch the flute was breathing out heavenly melodies of the Cosmic world.

Previously Your thoughts, and now Your music had captured my mind, heart and soul. I listened, listened and listened - in silent amazement. What a master musician and perfect singer You are ! You were playing on the flute and producing tunes from the super celestial realms without a pause. You acquainted me with the undying colourful beauty of Your endless treasure of melodies by singing on the flute one tune after another with astonishing frequency and originality. It was as if there was an incessant raining of melodies each having a new rhythm and original composition. The sweet symphony of Your flute had filled the atmosphere with ineffable joy and Nature's face was radiant with vibrant ecstasy. Every atom and molecule appeared to be thrilling with the same scintillating music. Time had as

though stopped moving then and the entire faculties of Prakrti stood in motionless excitement engrossed in hearing the melodies of Your divine flute.

You sat in Your bewitching posture holding the flute with Your fingers and lips. I don't think any writer or poet can ever portray the glamour of Your enchanting appearance manifested in that inimitable style. I cannot say which of my organs - eyes or ears, were functioning more efficiently and more attentively. But it is true both of them had forgotten the sense of their own existence. Your music and Your sight held me firmly in their delightful embrace. You had fascinated me thoroughly O Lord !

When You stopped playing the flute, night was about to come to an end, You sat quietly and motionlessly on the blessed rock and I at Your gracious lotus feet. Neither will, however, speak a word. You had overwhelmed me by the silent communication of Your deep personal Love. You continued meeting me at the ground of the resurgent flow of Your trans-sensual music. You maintained the smooth transmission of Your immortal melodies and expressed unreservedly the unfading charm of Your musical kingdom. What a blissful grace ! What an unparalleled affection !

Your music comes to me by Your Grace. I come to Your music by Your sweet will, my dearest Love ! We meet at the sprawling shore of Your ever fresh and ever new music.

Ganer sagar jethay meshe
Surer para vare
Prabhu tomay pabo ami
Nitya se jhaunkare

(Prabhata Samgiita)

Where the sea of songs meet the ocean
of melodies, Lord ! I will see you
daily at that musical confluence.

Ac. Santosananda Avt.

Microvita

The origin of life is one of the great unsolved mysteries of biological science. It may not be a mystery of much immediate practical importance but if ever we are to create life "in the test-tube" then most likely we will need to know how life arose on earth.

The problem is that even the most simple forms of life such as bacteria and blue-green algae, are tremendously complicated when compared with the most complex chemical molecules. Even the gap between virus and bacterium is too vast for biologists to bridge in one conceptual leap. If life did evolve in small steps from organic molecules through viruses to bacteria, then all the intermediate forms have disappeared without trace.

There are currently three hypotheses to explain the chemical origins of life. The first says that complex organic molecules were synthesised by lightning bolts striking a rich organic broth and that these complex molecules combined by chance to produce the simplest bacteria. The biggest problem with this hypothesis is that the chances of it happening are vanishingly small, so small that it couldn't have happened! The second hypothesis says that living structures were originally based not on carbon chemistry but on silicon and aluminium chemistry ie the chemistry of clay deposits. This hypothesis is attracting some support but there is no evidence for it. It is just plausible conjecture. The third hypothesis espoused by astronomers Fred Hoyle and Candra Wilkramasinghe, says that life came to earth ready made in the form of viruses. In fact they believe that life is spread around the universe in viral form. It is true that an abundance of organic molecules exist in

outer space and there is good circumstantial evidence for viruses infecting earth from outer space but it still remains to be explained how viruses evolved into bacteria once they got here.

Of course this chemical description of life is very crude when compared to that of eastern cosmologies such as Tantra and Brahmachakra. According to Brahmachakra, living organisms have both physical body consisting of five Fundamental Factors and mind. (Mind and matter are both wave phenomena.) The chemical approach is equivalent to looking at solid and liquid Factors only. Trying to understand life from such a narrow perspective is rather like trying to explain the inner workings of a TV set in terms of its visible dials.

But the Brahmachakra description of life also has its problems. Living organisms are said to have a "coordinated cooperation" between body and mind. Simpler organisms have simpler body and simpler mind. So the question arises, what is the simplest body and mind that we could describe as being a living organism? Also according to Brahmachakra, an organism's mind (ectoplasm) arises out of intense chemical reactions in its body (endoplasm). Mind lays latent in matter and can be released under certain conditions. But what are these chemical reactions and where are they located in the physical structure? What were the first chemical reactions to release the first primordial mind stuff (ectoplasm)? Do these chemical reactions involve all the five Fundamental Factors? Which Factor is powdered down into mind stuff?

P.R.Sarkar's New Year discourse on 'Microvita' has thrown another intriguing ingredient into the mysterious origins of life. The term Microvita is of Latin derivation meaning the smallest unit of life. Microvita is plural form and Microvitalium is the

singular. Sarkar describes Microvita as 'mysterious' because they are very subtle and little or nothing is known about them at present. But he says we should immediately begin "extensive research" into these microvita otherwise "many problems in modern society will not be solved in a nice way".

At this point it is worth digressing to consider how scientific method goes about constructing a scientific theory as for example a theory about Microvita. In the first stage random observations are made about a particular phenomenon but they do not excite a lot of interest. This can be for a number of reasons. Usually such random observations are made in the course of studying something else. They are a distraction and apparently inconsequential. Alternatively they are relegated to the 'too hard' basket or perhaps they are thought to come within the ambit of existing theories. There may be social pressure not to investigate further. But one day something happens. One scientist has a hunch and his/her curiosity is aroused. Perhaps the phenomenon suddenly becomes important. For what ever reason, scientists begin to study the phenomenon in a systematic way. So first there is random observation, then there is systematic observation - but still no understanding. Third stage is formation of a hypothesis to explain the observations. Fourth stage is testing the hypothesis until gradually a sound scientific theory is hammered into shape.

With regard to Microvita, Sarkar indicates that we are still in the first stage of random observation - we haven't even realised that there is a curious phenomenon here that requires investigation. Nagging questions have not yet arisen in our minds. All the conservatism of science is operating; - observations seem inconsequential, they are apparently explained in terms of existing theories and of course materialist dogma discourages the extension of science into realms beyond matter.

Sarkar's talk on Microvita does not answer any questions, at least none of the questions above that we have thought to ask about the origins of life. Probably we have not been asking the right questions anyway, and in scientific investigation asking the right questions is 90% of getting the right answers. Sarkar's discourse is best understood as catalysing the transition from stage one of scientific investigation to stage two, the step from random observation to systematic observation. His comments on the hitherto unknown "emanations" of electromagnetism (see Prout News No 5) can be similarly interpreted.

An all important principle of science is that experience (observation) comes before theory and theory comes before speculation. Microvita are at the present time mysterious entities and consequently it is very tempting to speculate. Speculation can be exciting and often helpful but it is not by itself a substitute for the discipline of scientific method. In this article I will summarise P.R.Sarkar's comments on Microvita and attempt to keep speculation down to a healthy level!

According to Sarkar, Microvita are of three kinds; the 'crudest' least subtle kind actually come within the scope of advanced microscopes (presumably electron microscopes) and are commonly referred to as viruses. Sarkar is not happy with the term virus. He dismisses it as "vague". These cruder microvita "occupy etherial space", that is they come within the ambit of space-time or the material world.

The second and more subtle form of Microvita do not exist within the material world but they can come within the scope of sensory perception because of their indirect effect on the physical world. As an analogy we do not 'see' radioactivity but we do see the cancers and other sicknesses that it leaves in its wake. These more subtle type of microvita occupy and travel through psychic space. They populate the mental arena.

The third and most subtle form of

microvita do not come within the scope of our ordinary perception either directly or indirectly. They do not affect the material world. But they can be known to us through "a special type of perception which is actually the reflection of conception within the periphery of perception. And such perception, that special type of perception, may be felt or realised by persons having highly developed minds, having spiritually oriented minds." These subtlest kinds of microvita occupy and move through "supra-psychic space". "Supra-psychic means where the psychic is coming in continuous touch, continuous contact with the spiritual - the silver lining between the spiritual and the psychic." Apparently such subtle microvita will never be known to us through the ordinary methods of physical and psychological science but can be revealed to us through Intuition or Spiritual science.

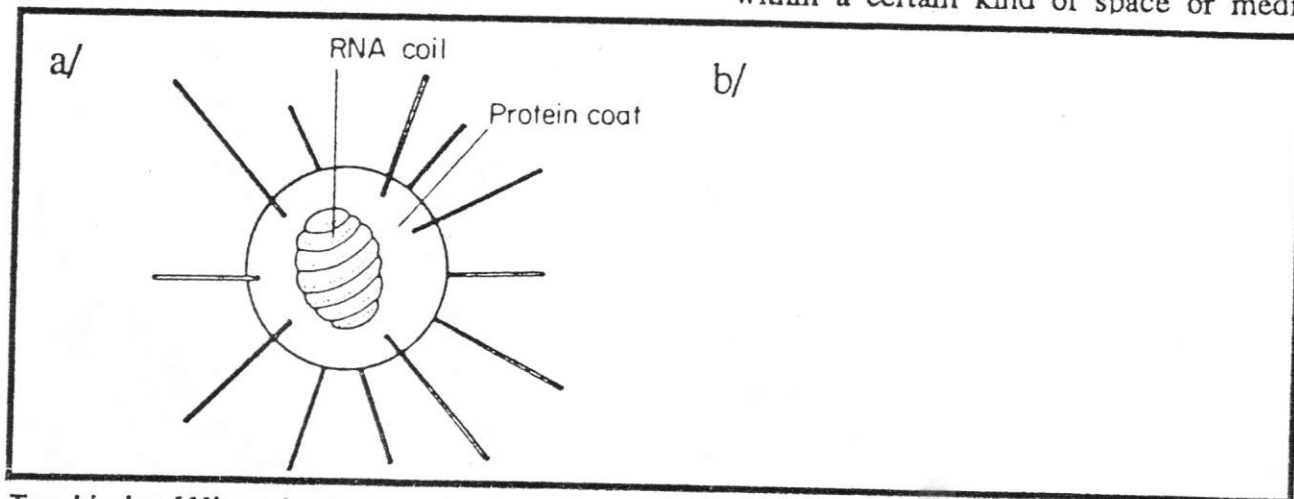
Microvita do not move through "spiritual space" because they are created by Cosmic Mind. Spiritual space is beyond the Cosmic Mind. As regards the origin of these Microvita, two things are clear. They are a direct creation of the Cosmic Mind, ie they are an emanation of Cosmic Factor (hence the subtitle "the mysterious emanation of Cosmic Factor") and secondly they are created only in the introversial or pratisa-incara stage of the Brahmachakra cycle where living organisms tread the path of evolution back to Cosmic Consciousness.

In "Idea and Ideology", Sarkar gives the impression that mind (ectoplasm) is generated through the intense chemical clash that occurs within biological matter (endoplasm). This truth presumably remains but now it appears as if the generation of mind is additionally dependant on the direct intervention of the Cosmic Mind through the formation of Microvita.

So far so good; but then the mysteries start to compound. Sarkar says that "So far as physicality is concerned, the position of these microvita is just between ectoplasm and electron. But they are neither ectoplasm nor electron." Nor are they protoplasmic. Yet they are living and they live, die and reproduce just as we would expect of any living organisms. Unlike usual living things however they seem to care little for their physical environment. "They move unbarred, without caring for the atmospheric condition or barometric reading." Sarkar does not make it clear whether these characteristics refer to all three types of Microvita or just to one or other.

With respect to human welfare, Microvita may be classified as 'positive' ie conducive to human welfare, 'negative' ie deleterious to human welfare or disease forming and 'neutral' ie neither having good or bad effect.

The most interesting feature of Microvita however is the manner of their movement. Movement always takes place within a certain kind of space or medium.



Two kinds of Microvita; a/ crude viral microvita known to cause Influenza; b/ a more subtle and mysterious kind of microvita!

The movement in case of Microvita may be within more than one medium at a time. *"These microvita also move through several media. They move through sound. The so-called virus of a diseased person moves through his/her sound. They may move through tactuality. They may move through forms or figures. In the case of some of the diseases, the disease spreads through the smell of the disease."* Here Sarkar is referring to the cruder Microvita. But subtler Microvita move in even more remarkable ways. *"And in the case of subtler Microvita they may move through ideas. A particular idea may get accelerated, spread in a particular planet with the help of a few conceptually developed minds. That is, a great man or woman with a great conceptually developed mind may spread his/her ideas with the help of these microvita throughout that planet or even throughout this universe in different celestial bodies"*.

Elsewhere Sarkar explains that as humans learn more about Microvita we will be able to use them for good or for bad purposes. But he notes that even deleterious microvita can be used for good purposes just as poison is used sometimes as a medicine. Here he is presumably referring to vaccination and the principles of homeopathy.

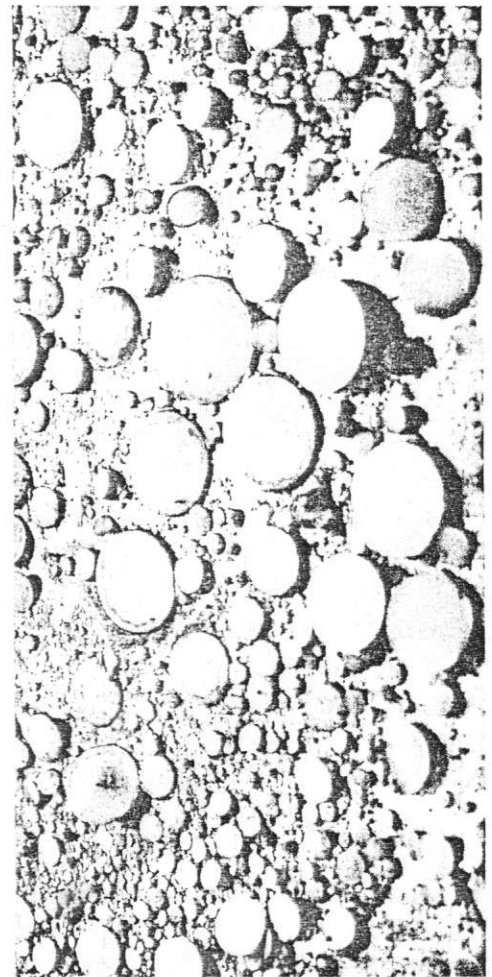
And finally Sarkar explains that Microvita are not only the smallest units of life but they are also the root cause of life. *"These microvita are the carriers of life in different stars and planets and satellites; not carbon atoms or carbon molecules; but these living creatures with their mysterious movement, create minds and bodies, living bodies in different celestial bodies; and they also destroy minds and physical bodies..... So the root-cause of life is not the unicellular protozoa or unit protoplasmic cell, but this microvitaum."*

As with much of Sarkar's scientific writing, he presents us with several apparent contradictions which stimulate a host of new questions. For example microvita apparently "have got little to do with carbon molecules" and yet viruses (crudest microvita) are known to us only as carbon molecules. They are structures built up from protein and DNA

molecules. Again Microvita apparently occupy a 'taxonomic' position somewhere between electron and ectoplasm (ie between matter and mind) and yet the subtlest microvita move in that very subtle space between mind and spirit.

Given these difficulties, speculation is difficult. If they are the smallest units of life, do microvita themselves have both body and mind? Or are they a third entity which acts as the glue holding body and mind together? Remember that *"these living creatures with their mysterious movement create minds and bodies."*

Microvita appear to introduce a quantum notion into the biological world. Animal and plant species do not merge imperceptibly one into the other as Darwin originally proposed. Rather there are discrete differences or gaps between them, far more significant than a simple gene mutation.



And there is another interesting possibility. The smallest unit of physical structure is something like a virus but perhaps there is also the smallest unit of an idea. That is, ideas come in discrete quantum chunks. And the subtlest of all Microvita - are they the quantum chunks of ideals? That is the notions of truth, beauty and their opposites come in a minimum size package. It is these simple packages that a great person can transmit through the galaxies.

Orthodox biology and medicine can tell us very little about Microvita, limited as they are to a chemical view of life. Certainly viruses satisfy many of the criteria of Microvita. They occupy that awkward gap between the obviously living and the obviously non-living. They are far more resilient to environmental conditions than living protoplasm. Some viruses obviously cause disease while others are harmless. Beneficial viruses are not so well known which is to be expected since health is less noticeable than disease! Certain viruses play an indirect beneficial role by killing off pathogenic bacteria. And viruses have been postulated as travelling between planetary systems.

Chandra Wikramasinghe (mentioned above) is currently a visiting fellow at the Australian National University. He recently made newspaper headlines in Australia by claiming that 'killer viruses' carried by comet dust and other space particles have the potential to wipe out human life on earth. He says that epidemics such as influenza, measles, whooping cough and AIDS arrived on earth by this means. "As far as the facts are concerned", he says "the theory is in good shape and proven beyond a shadow of a doubt. ... It would be possible for one of these viruses to kill off mankind. AIDS is a killer virus and a threat to our species."

What of the other kinds of Microvita? Sarkar's comment with regard to deleterious Microvita that "poison is also used as a medicine", gives us another clue. Perhaps the subtle effects of Homeopathy are achieved through the medium of Microvita. Previously this author was trying explain homeopathy in terms of Sarkar's recent

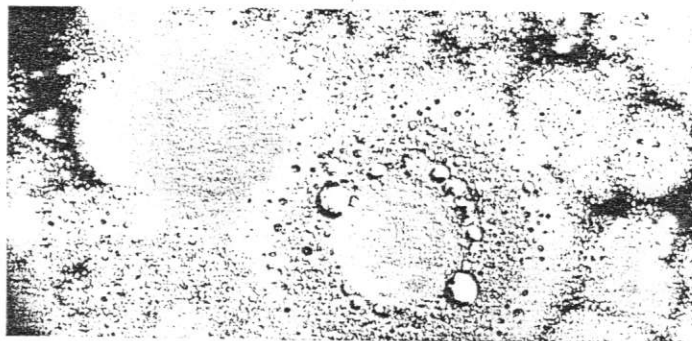
discussion of unknown electromagnetic emanations. Who knows? The mysterious has more than one cause!

Microvita can be conveyed through sense of sound, touch, smell and so on. Here there is a similarity to the various forms of alternative medicine known as aroma therapy, colour therapy and so on. Vasudava's talk on colour homeopathy and Australian wild flower remedies at the 1987 Ananda Mela is interesting in this regard.

Another mystery upon which Microvita may shed some light, is contact with so-called 'nature spirits'. This practice is common in certain 'new age' communities such as Findhorn in Scotland. Usually a nature spirit is explained as being a portion of the Cosmic Mind which retains a link with a specific living organism or even inanimate object. A psychically sensitive person can 'tune into' that portion of the Cosmic Mind as if talking to the organism itself. However nature spirits have also been explained as luminous bodies. Here it is interesting to note that in ancient times, according to Sarkar, the rsis (priests) classified Microvita according to seven types which correspond to the seven types of luminous bodies.

But here the speculation must end. The need of the day is for immediate and "extensive research" into this mysterious phenomenon that has so much importance for human welfare.***

Bhaktaviira



The Sense of Surrender

One well known Swamiji was delivering a talk on the Bhagvadgiita - he was speaking on Bhakti Yoga and said that "Lord Krsna told Arjuna, very plainly, that it is impossible for human beings to overcome the bondages of Maya - She is insurmountable. The only alternative, the only way for them is to surrender to Me. Then alone, they can reach their destination, liberating themselves from the shackles of Maya."

Swamiji's explanations were lucid, his logic was immaculate and his arguments were disarming. The audience was spellbound. After an hour and a half of impressive oratory Swamiji ended his talk. Listeners were all praise for Swamiji's knowledge and expression. While Swamiji was being driven back, along with the organisers of the meeting, the first question he asked was whether they had made sure that the speech and photograph would be given prominent coverage by the press !

It is true that devotion means surrender and surrender (to God) means devotion. But it is easier said than done. It is a fact that when a Sadhaka is helpless the sense of surrender awakens - but otherwise the insignificant "i" of human mind inflates itself to bigger than life size.

In Prabhat Samgiit the singer expresses it thus -

"Amar dukkher rate ele Prabhu
sukher dine ele na."

(I remembered You during the night of agony, but conveniently forgot You on the day of happiness.)

The "i" feeling of the human mind will remain there till this "i" merges in to the Cosmic "I" and along with it will remain the ego and individuality. The mind, burdened with so many samskaras and resulting desires becomes restless and wants individual expression and recognition. The actions invite reactions which further increase the burden. The

auto-suggestion of the powerful mantra shakes up the over-burdened mind, reminding it of its origin - Brahma. But because of continuous involvement in the material world, the Sadhaka, when he or she sits in Sadhana, is hardly able to concentrate on the mantra.

Here comes the role of Sadguru. He gives His disciples a lot of work in the form of service to humanity and also gives pressure to fulfil a particular target in a very short time. The pressure and the charm, the fear and the love, make the disciple work very, very hard and yet still the disciple is unable to fulfil the target. This is repeated every time and such repeated hammering on the ego make it understand its insignificance. The pressure, the charm and above all, the well-known fact that Guru is omniscient and omnipotent, make the disciple surrender to Him.

But the ego plays the game of hide and seek. At a particular moment it may understand its limitations, but this understanding is short-lived. It raises its head again. One gets helpless and dejected.

So the question remains unanswered - how to work with the sense of surrender, how not to get trapped or get frustrated by the intransigent and unrepenting ego ? The basic fact that it is samskaras which give the lift to the ego is true - but the mind is overburdened by these samskaras and cannot escape the egoistic feeling - the charm of name and fame, etc. And that is why one has to work, work and work, to give a way for the expression of these stupid samskaras. And work for Him, for His mission, for His glory, so that the reactions do not pile up as samskaras.

The desire for name and fame is much more deep-rooted and as such needs constant effort to transcend. The path of spirituality passes through ups and downs. The Sadguru attacks this restlessness of mind through painful shock treatment. He is compelled to use these methods because that alone works as the sure cure -

although it is a bitter pill. These shocks make the Sadhaka accept and understand the stupid play of the ego. This raises the mind higher and one is able to observe the game of ego with a watchful eye. This watching of the tricks of the ego as His Liila strengthens the sense of surrender.

To be very correct, in all this play of ego and samskaras, Sadguru's role is so overwhelmingly dominant that the devotee gets aware of it sooner or later. And as soon as the disciple understands it, the sense of surrender unfolds. The only thing then the devotee needs to do is to cooperate (the coordinated as well as the subordinated cooperation) with the Sadguru's efforts to lead him or her to liberation.

The emotional attachments with the relatives, the lure of material possessions and the enjoyment therefrom, create the biggest problems. But the masterly role of Sadguru can definitely pull the devotee out of these things - even if he is adamant. These attachments only invite shock treatment forcing one to go through that agony and pain. "Vaeragya" which is generally understood to mean non-attachment, actually means "the special charm for the Lord". In fact this special attraction (for Lord) can be developed by non-attachment. Vaeragya does not make one escape from duties and responsibilities - rather it makes one work and carry out those duties and responsibilities with the feeling of Brahmahood. This is easily possible by the use of Madhuvidya.

Kiirtan is one very potent weapon for awakening and intensifying the sense of surrender. It is comparatively easy and can be enjoyed by all the persons - especially the masses. It is more useful for intellectuals because it is they who suffer more with egoistic complexes.

Sadguru Anandamurti is so kind and considerate that He has made available various avenues to the intellectuals - to help them unfold the suppressed sense of surrender. Prabhat Samgiit is one such gift - it helps more to those who have aesthetic tastes. The language, the rhythm, the melody and the idea, everything of these incredibly sweet songs

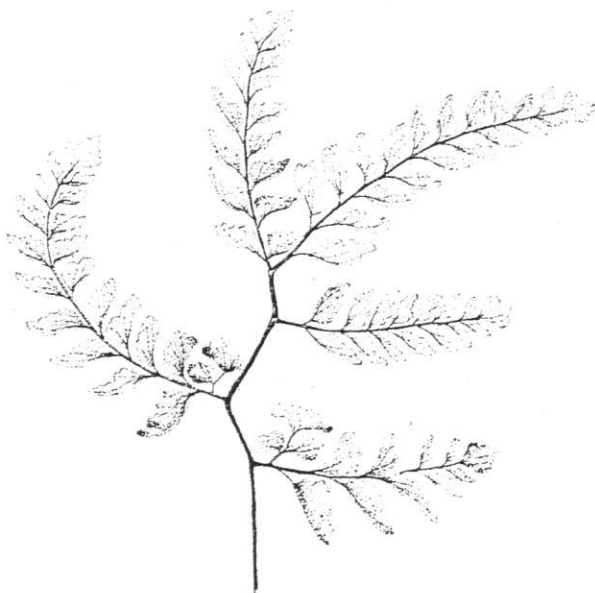
make one flow in the river of beatitude.

For those who could not be motivated by the soothing touch of Prabhat Samgiit, the philosopher and philologist Prabhat Rainjan Sarkar has given a mind boggling treasure of knowledge. This huge mountain of knowledge has reduced the ego of so - called Jinaniis to the size of an insignificant mole. Those who read His books are overwhelmed by the unending flow of knowledge. Their ego is powdered down and the spring of surrender bursts out of their seemingly dry hearts - flowing swiftly to merge into the Ocean. It is crystal clear that Sadguru plays His role to the utmost and He is doing it in so many untouched, unknown and unimaginable ways.

We just have to respond and He will make us reach our destination - awakening the sense of surrender by hook or by crook.

Love to Him, Glory to Him, Service to all.

"Pathik"



Ode to Baba

By Your Grace only was I
Brought to the Path of Bliss

I took hold of Your outstretched
hand and You lifted me out of
my wilderness and showed me
a glimpse of the Divine Light.

From this glimpse I perceived
the sole purpose of my earthly existence.

I must reach that Light,
Hold it, caress it,
And bathe in it,
Forever and ever.

But, in revealing this glimpse
of Yourself to me You also gave
me pain, such terrible pain

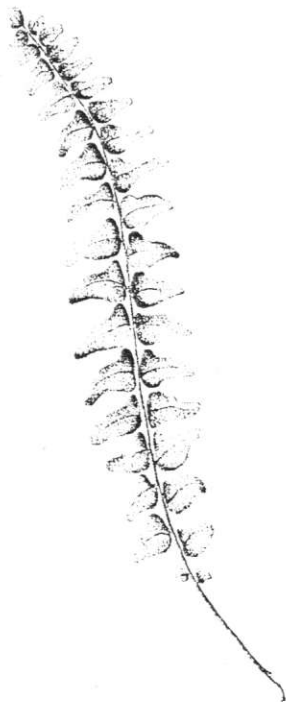
For, to reach this Light, and to
bathe in its radiance, so many
mysteries must be unravelled.

For years now have I stumbled
on
Religiously have I followed
my spiritual practices
Yet, still, I find myself in
darkness, or at most, in the
greyness of dawn.

Your eternal brilliance still
eludes me
My anguish I cannot bear
Oh, Lord, show me the key
to Your Heart
Liberate me from this abject
misery.

You heard my cries
By Your Grace I came to
sacred India and beheld You
in Your Physical Form

You bedazzled me and
enchanted me
And I was vibrated by Your
Holy Presence



I adored every part of You
And when You spoke to me
I was transported to dizzy
heights.

And then You were gone
Back to earth I fell with a
thundering crash, encaptured
once again in the web of
Maya.

Desparately I looked for You
in my heart, knowing You were
there but still being unable to
find You

Oh, Lord, how can I catch
You and hold You forever
without fear of ever losing
You

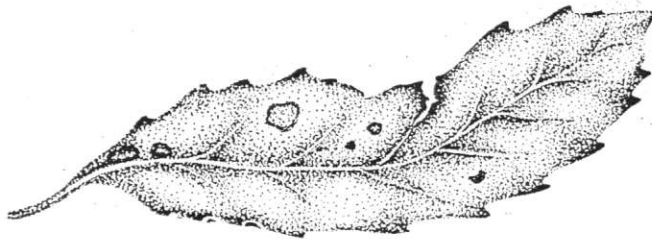
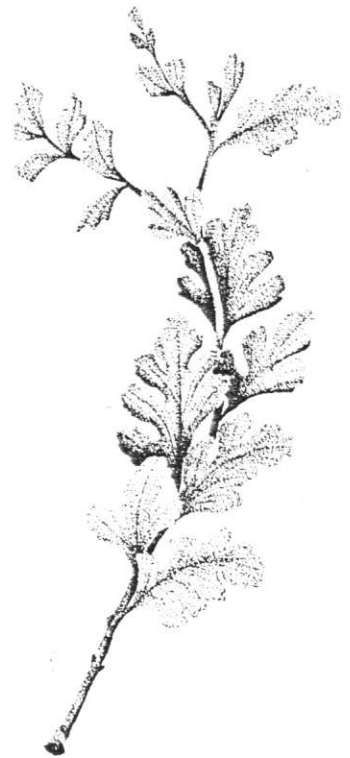
You say the way is through
Devotion and Surrender at
Your Lotus Feet

Ah, Yes - the threshold mystery
to be solved by every true devotee
The key to the golden locket, which
when finally opened, reveals, if
only for a moment, the efulgence
of the inner Self.

So subtle, so beautiful
So near, yet so distant
So perfect

Ba'ba', now that I have found
You, I will never ever let
You go.

Janaka



Loving Baba

"I love my Lord, I love Him. My love knows no barriers ..."

When Ba'ba' spoke these words at the January DMC, He imbued them with an incredible force. He conveyed the intensely personal and intensely intimate relationship which He wanted us to develop with Him. He was telling us how He wanted to be loved.

The seven weeks I spent in India during November, December and January were very different from every other visit I have made to India. I felt that throughout this time, Ba'ba' was intent upon cultivating within me this intensely personal and intimate relationship with Him. Ba'ba' peeled off, layer by layer, all of the trappings of spirituality to reveal its essence to be complete simplicity and one-pointedness.

In His DMC discourse, Ba'ba' said: "The attitude of self-surrender is represented by sa's't'aungapranama, which means to lie flat in a straight line like a rod. The idea is, however crooked I may be to others, to my ideology I am as simple and straight as a rod. That is why I lie prostrate. When one surrenders before one's ideology, one will automatically attain self-knowledge. One need not move here and there in pursuit of self-knowledge."

In the past when I have visited Ba'ba' I have enjoyed the game of chasing His physical form; of expending a lot of energy in chasing Him internally and externally. This time, I saw relatively little of Ba'ba'. Ba'ba' used the expression of some physical samskaras to deny me the opportunity to chase Him physically - I was forced to demand that He come to see me.

Narada and I had travelled to a small town in Northern India and planned to stay only a few days and then return to Calcutta. But just before we were due to leave, a doctor prescribed complete bed rest for me. The bed rest lasted longer

than expected - and after spending 2 weeks lying on my back - with no scope for external expression, I came to know Him more.

It seemed Ba'ba' stared back at me from every corner of the room - and He refused to allow my mind to wander too far from Him. When it did, it seemed I was thrown into a quagmire of physical and psychic clash. The only panacea - to throw my mind and self unrestrainedly at His feet.

The physical clash I was experiencing continued after our return to Calcutta and throughout DMC. It forced me to totally surrender to His Liila. I was able to walk to darshan just before Ba'ba' arrived, sit during darshan and return to my bed. The remainder of each day I spent lying on my back. Unable to chase after Him physically, I had to call Him to my side - to demand His presence.

There was always a seat waiting for me, amongst the thousands, which it seemed He had saved for me, despite my late attendance. And when I saw His form, it was something different. No longer was He the external Anandamurti, but He was the internal Ba'ba'. He was not seated on the dais, but took His seat inside my sahasrara cakra - and there I enjoyed His form.

His physical form was no longer everything to me. Now, as attractive and intoxicating as it was, it was still full of limitations - none of which applied to the Ba'ba' residing in my sahasrara cakra. His form was now an aid to sadhana - but not the *summum bonum*.

And as my mind struggled with the complex patterns of thought which have filled it for so many years, the closing words of His *vanii* chased any remaining questions and doubts from my mind...

"So let one's vision be fixed on the goal. There is no necessity to think of anything else."

Jayanti.

Ananda Mela Impressions

This year was the sixth Ananda Mela and it was, by all accounts, the best yet. More than two hundred people attended this unique festival of spirit, mind and body.

The festival was held at Anandapalli which is located near Stanthorpe in south east Queensland and it ran from January 7 - 11 on the theme "Spirituality Where The Planet Matters".

Workshops and programmes included daily meditation and yoga, health and healing, Aboriginal culture, cooperatives, tai chi, mystical Indian dance, deep ecology, new science, politics, creativity, communications, African famine relief, permaculture and much more.

Spare time was filled with swimming, bushwalking, soccer, volley ball and many other games. There was a comprehensive programme for children and for teenagers - which included producing a video of the festival. The evenings were full of music, dance and drama - humorous and serious, performed by both children and adults.

The opening workshop was "The Council of All Beings", a deep ecology workshop with Robert Rosen. It included techniques to awaken an awareness that humans are an intrinsic part of the vast web of Consciousness. This set the Neo Humanistic theme of the festival and all the workshops to follow reinforced that theme.

Vasudeva, from Perth, presented an interesting workshop on Bach flower remedies as well as introducing a new concept of colour homeopathy which adapts the healing power of colour through the homeopathic technique of potentization. He was followed by Malcolm Lewis who discussed "The Emerging Phenomenon of Networks" as an alternative organisational structure with inherent participatory, democratic and resilient characteristics.

On the next day, Brian McCusker, retired Emeritus Professor of Physics at Sydney University, gave a presentation on "Modern Science - Newtonian Physics to Transpersonal Psychology." He traced

modern science from the 17th to 20th century with the advent of quantum mechanics which sees the observer as essential. Hence in order to study the universe, we must study ourselves - the observers. Psychology is central to this study.

Didi Sarala spoke on "Holistic Health and Tantra Yoga". She introduced the various health practices of Tantra Yoga such as asanas, mudras, hydrotherapy, diet, fasting, natural remedies and the principles of Yama and Niyama. She explained how all of these help the mind and the body develop in harmony.

"Starting a Worker Cooperative" was the theme for a panel discussion facilitated by Janet Colledge, convenor of the Sunshine Coast Co-op Development Agency. Members of workers co-ops in New Zealand and Australia presented their experience and ideas on how best to establish a co-op.

Dada Manibhusan, presently working in Guam, gave a workshop on meditation called "Getting Started, Hanging In and Succeeding at Meditation", in which he presented some practical tips on how to overcome difficulties and make the most of meditation. Didi Ananda Madhuchanda conducted a poetry workshop called "Longing for the Great". Through the use of images of nature and experiencing the oneness of all life, participants were encouraged to express themselves and their vision of the Self.

On the Saturday, two Proutists, Ramesh and Bhaktaviirya, described the "Economic Decline of Australia" as being a direct result of our close links with the United States. They outlined some Proutistic measures to make Australia's economy independent, self-sufficient, sustainable and decentralised.

Martha Paitson from the Rainforest Information Centre in Lismore spoke on Deep Ecology and examined some important aspects of this movement while looking

also at specific crisis areas in global ecology and possible avenues of action.

Singer/songwriter Evie Pikler presented "Touch the Earth" - an experimental discovery of aboriginal dreamtime stories based on the idea that "consciousness sleeps in the minerals, dreams in the plants, wakes up in the animals and knows its awake in human beings."

Also on Saturday, Dada Krsnasevananda spoke on "Transcending Limitations" where he explained how the principles of transcendence cross the barriers of creed and religion and are practised in some form by all true mystics. He examined what these principles are and how we can use them to overcome our limitations.

On Sunday Devaki from AMURTEL presented a workshop on the politics of aid. She also explained the current projects in Africa. Fessahie from the Eritrean Relief Association gave an excellent presentation on the life and death struggle in Eritrea today.

Didi Ananda Madhuchanda presented "Neo Humanistic Education - Holistic Education for New World". This system of education is based on universalism and aims at the full development of each child's physical, mental and spiritual potentialities.

Didi Shyama spoke on "Neo Humanism - Spirituality Where the Planet Matters" where she explained how Neo-humanism expands the boundaries of traditional humanism by drawing within its loving embrace not only the plant and animal worlds but even the inanimate world.

People interested in dance and song were treated to a mystical Indian dance workshop with Didi Shyama. Participants were guided in simple dances from Prabhata Samgiita. This was very well received by all and showed again the universal appeal that Prabhata Samgiita has. The evening programme included a presentation of this dance by some twelve or so sisters - few of whom were actually Margiis.

Finally Bhaktaviirya gave a talk on the Pole Shift and this too was received with much curiosity and discussion.

The Mela finished with a korero or gathering which is an adaption of the

Maori tradition of a tribal gathering to share personal and collective matters of importance. People spoke of their feelings and experiences of the previous four days and shared some personal realisations.

The Ananda Mela introduced many new people from a diverse but ideologically aligned range of groups to basic concepts of our ideology. In all some forty people were initiated and hundreds of dollars of publications were sold. The festival is now well established and many attend year after year.

The combination of the subjective approach aspects such as meditation, kiirtan, health and so on with the objective adjustment aspects - best summarised by the urgent need to work to establish a Neo-humanistic society, seems to appeal to many capable, concerned and dedicated people.

We all look forward to the next Ananda Mela.

Ananda Mela

Festival of Bliss

January 7-11 1987



SPIRITUALITY WHERE THE PLANET MATTERS

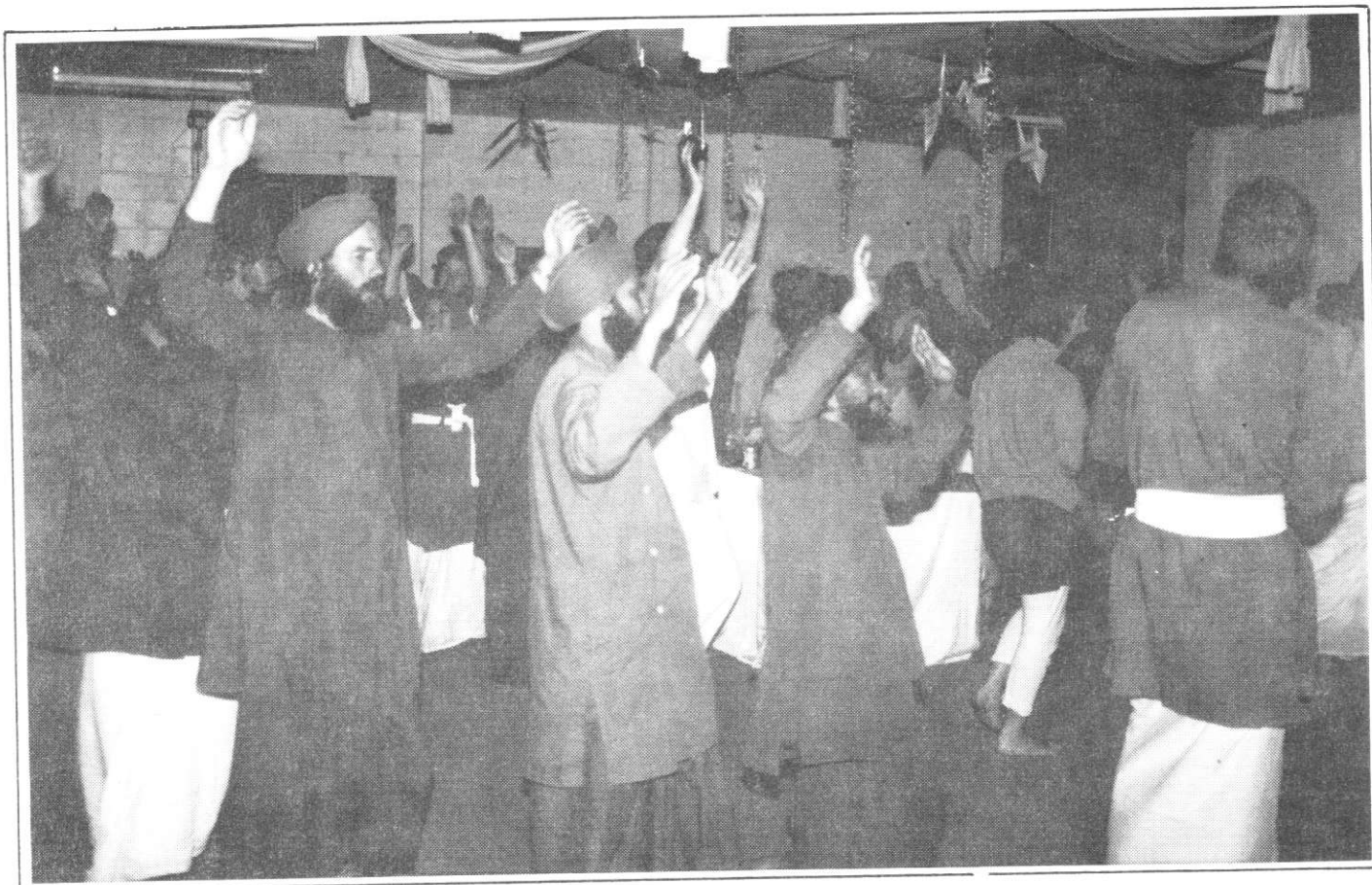
Enjoy a Summer Festival
with a difference



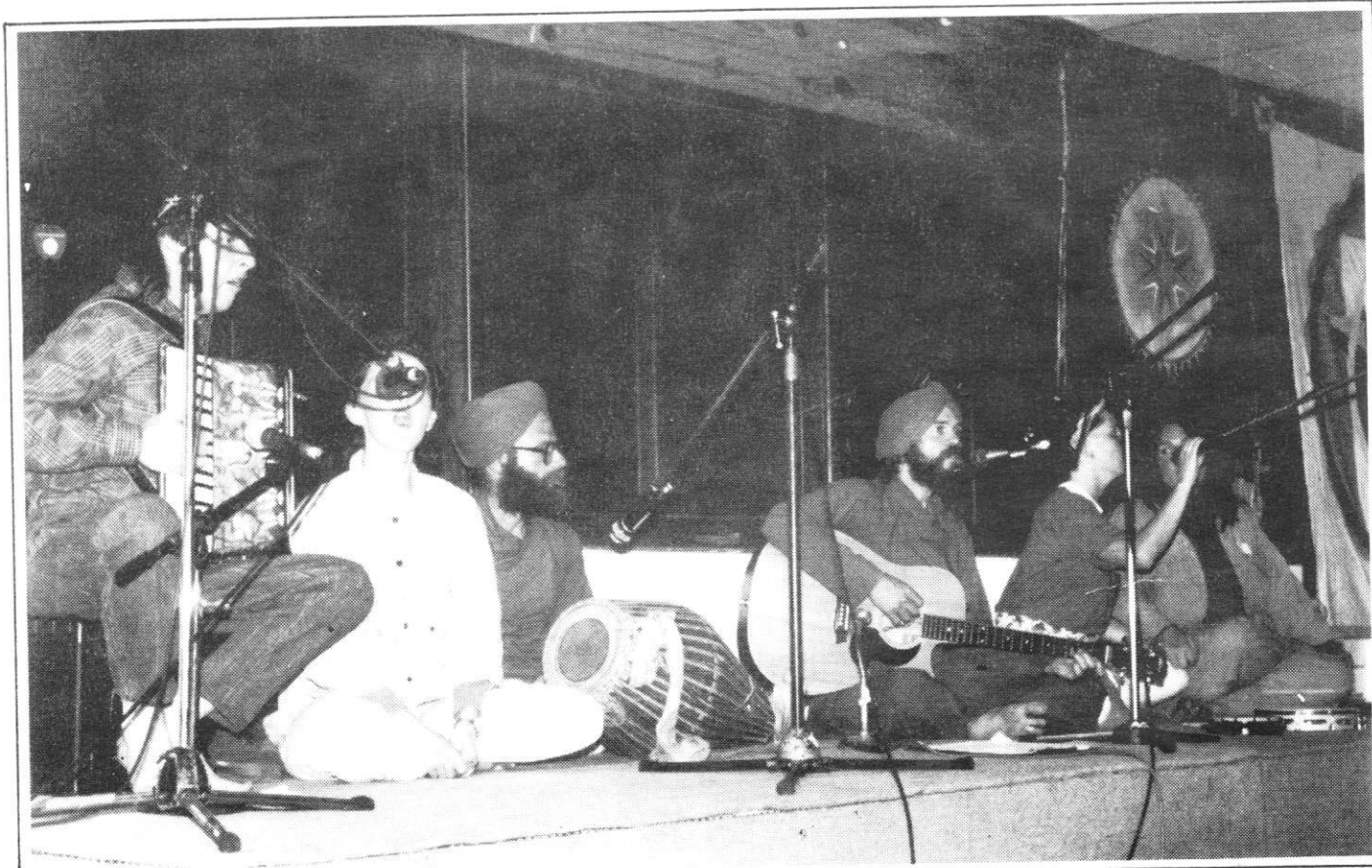
Dada Manibhusan and local Margiis meet the Governor of Guam.



Dada and Margiis greet Didi Ananda Nivedita at Guam airport.



Blissful kiirtan.



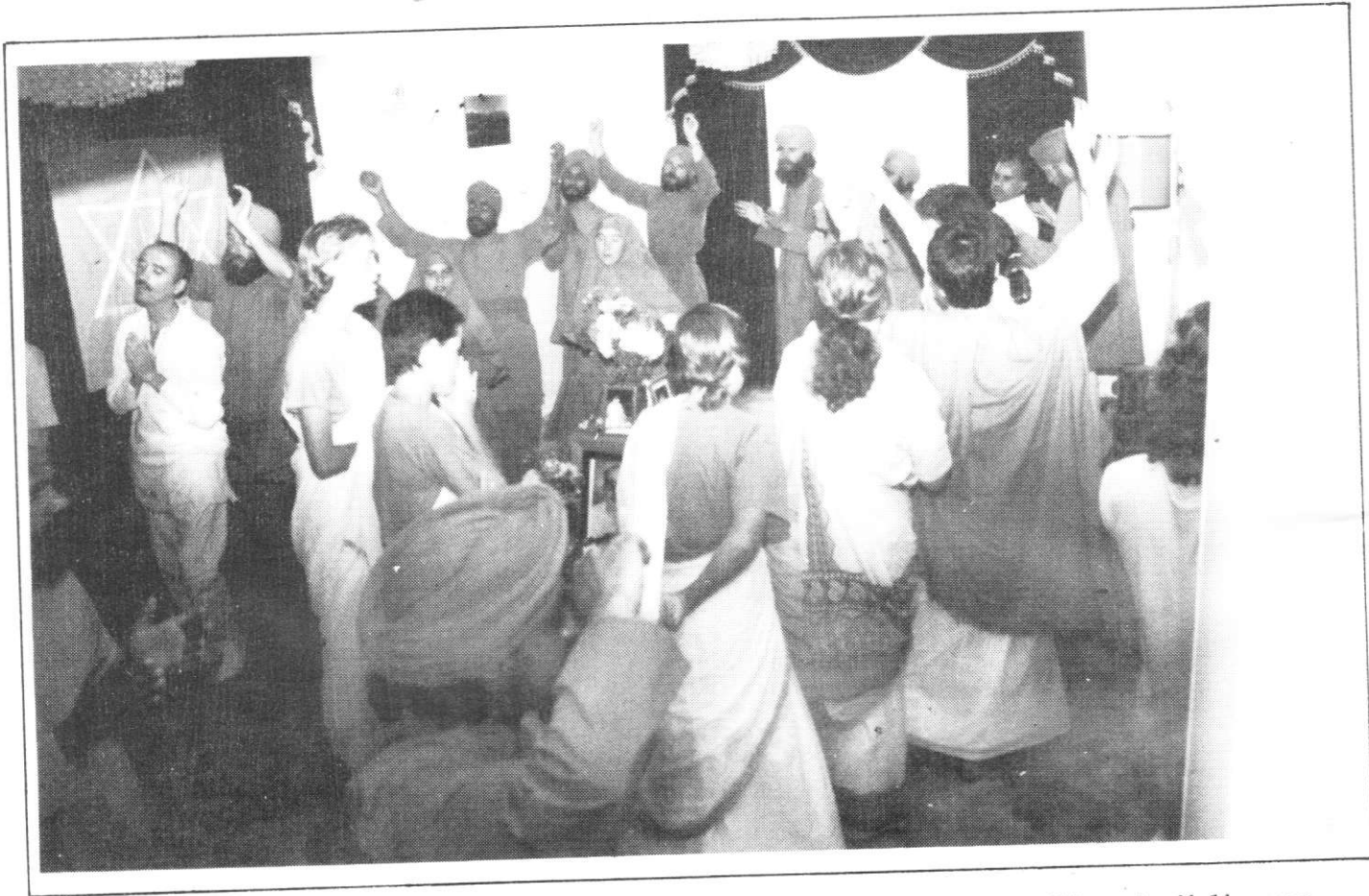
Musical evening programme.



Classical Indian dance.



Prabhat Samgiita dance.



Prabhat Samgiita reaches 4000 ! Celebrations at Bhu'kti Pradhana office in Melbourne.



Perfecting Sadhana

At the recent DMC, I spoke with a Dada of exceptionally high spiritual elevation. I asked him what he thought the key to successful sadhana was. He immediately said there were three points which were essential. Many people will already know these points, however, it is always good to be reminded.

1. A Good Stomach

The stomach should be empty and bowels clear before sadhana. Generally the stomach area should be free from discomfort as it will irritate the mind and disturb sadhana. Therefore, proper food is also very important. Not only should the food eaten be sentient, but it should be easily digestible, particularly at night.

Ideally the evening meal should consist of fruit and milk and should be eaten before 8 pm, and not later than 9 pm. The later the meal, the lighter and smaller (in quantity) should be the food eaten. Heavy meals, especially late at night, lead to a tamasic sleep and similar sadhana in the morning.

Sadhakas over the age of 29 should avoid sugar. At the least, it should be restricted to a minimum as it is bad for the nerves and brain, and therefore sadhana.

One of Shiva's seven secrets for spiritual success is balanced and nutritious food. Never underestimate its importance for sadhana.

2. Satsanga

According to Tantra, good company or satsanga leads to liberation and bad company leads to bondage or degeneration. The serious sadhaka has to be very careful about the company kept. The attitude should be to desire or prefer only sentient or spiritual company, avoiding as far as possible crude and even rajasic people.

Rajasic people are those whose nature tends towards, among other things,

talkativeness, gossiping, criticising and groupism. These activities are very harmful to the serious sadhaka and must be avoided. What is thought, said and heard comes up in sadhana and so if these mental impressions are negative or vain, your sadhana will also take on these qualities.

Actually, satsanga is of two kinds - external (company with other sadhakas) and internal (keeping company with Parama Purusa). Of the two, internal satsanga is the best. The more one experiences Ba'ba', the more one prefers internal satsanga and will desire less the company of others. This is nothing to do with becoming anti-social. When one falls in love the natural inclination is to want to be alone with one's beloved. Similarly the more one experiences Ba'ba's love, the more one wants to be only with Ba'ba'. Being alone and in quiet lonely places enables one's full attention to be directed toward His love. Love is a very private, personal affair and is often difficult to share with others.

3. Guru & Ista Mantras

We must cultivate the habit of constant use of Guru and Ista mantras. Not only should they be used at the compulsory times - before eating, sleeping, sadhana and bath, but before all activities we should use Guru mantra. If you have difficulty to follow point 2. above because of a tendency towards talkativeness, etc. try using Guru mantra before speaking and the problem will be solved ! Ista mantra should be repeated continuously regardless of what you are doing. If it is practised all day then even in dreams you will hear it, and when you wake, there it will be !

To do sadhana and then forget all about the goal of life - represented by these two mantras, for the rest of the time makes sadhana a bit meaningless. Work and service become vain if there is no ideation. Therefore, this point is extremely important for us to develop.

Quality sadhana makes this ideation much easier to develop, however, a conscious effort still has to be made to use the mantras.

The capacity to withdraw the mind back to one's ideation when it has been distracted or forgotten is crucial here. Often the mind will resist because of its attachment to a conversation or to work, for example. However, the sadhaka must learn to overcome this weakness. He or she must be able to redirect the mind back to Ba'ba' the moment it is realised that ideation on Him is lost. This capacity to withdraw the mind back to one's ideation greatly affects one's capacity for sadhana.

Due to our work, samskaras, etc. we may or may not be able to have good company all the time. However, we can all repeat our Ista and Guru mantras all the time and enjoy His internal company.

The following points include points discussed by the Dada as above - along with points given by other elevated sadhakas I have spoken with.

4. Proper Shuddhis

If one is having difficulty in sadhana, then it is quite likely that the shuddhis or system of withdrawal, is not being done properly. Therefore, if for example, there is one hour for sadhana, 45 minutes should be devoted to the shuddhis and 15 minutes to mantra or dhyana. If the shuddhis are done properly then ideation will become very strong. Indeed, it is said that if the shuddhis are done properly then the mantra need be repeated only once with ideation and one will experience samadhi.

However, if after doing the shuddhis properly there is still no bliss, it means there is no devotion. If so, 45 minutes should go towards kiirtan, 10 minutes to shuddhis and 5 minutes to mantra.

5. Consistency

One must be consistent in the amount of sadhana done daily. Set a minimum

amount of time and stick to it. One Dada said you should do no less than one hour every time you sit for sadhana - while another said at least four hours per day. I prefer the latter because most of it can be done in the morning (providing you get up early), whereas noon and evening sadhanas are often shortened by work or family commitments.

However you decide to do it, be consistent ! Any spiritual flow gained by sadhana will be lost if this consistency is not maintained. In the long run, nothing will be achieved spiritually. Any spiritual flow gained by sadhana will be lost if this consistency is not maintained. In the long run, nothing will be achieved spiritually. Therefore, a certain type of determination and perseverance is needed to be consistent. If due to exceptional work load, for example emergency relief work, sadhana is reduced, then as soon as circumstances return to normal, twice as much sadhana should be done for as long as the regular minimum amount was not observed. Remember, nothing great can be done or achieved without the strength of mind (and ideation) gained from proper sadhana.

6. Straight Back

A straight back is very, very important for sadhana. Whatever can be achieved with a curved back, 1000 times more can be experienced with a straight back. While I was doing long sadhanas in gaol, I noticed that the only time I got intense love and bliss was when my back was very straight. If my back was not straight, I could do sadhana for hours, but nothing would happen.

Kula Kundalinii, or the serpent spiritual force travels up the spine, sending the sadhaka deeper into sadhana and bliss. The straighter the spine, the easier it is for the kundalinii to rise. Often during good sadhana, the kundalinii "jumps" causing the back to jump and become very stiff and straight. This position is the ideal posture we should use during sadhana.

7. Proper Use of Energy

Energy is one, but can be expressed physically, mentally (psychically or emotionally) or spiritually. It is generally limited and to put too much energy into one form of expression will reduce the desire and capacity for expression in the other areas. People who do a lot of sport or study, for example, will not have much energy for spiritual practices. Likewise one who does a lot of sadhana will not feel much for physical or intellectual expression. Ideally, there should be a balance between the three, or perhaps, as some sadhakas say, a bias towards or emphasis on spiritual expression.

Conservation of energy is very important because spiritual elevation needs a lot of effort. Therefore, our energy (and time) should not be wasted in useless thought, speech and action. Always use your energy with restraint and ideation. Avoid physical contact with other people as much as possible. It is draining and disruptive to ideation. The exception is in service to others (for example, caring for children or nursing the sick) or receiving service (for example, being treated for an illness). Married people have more physical contact - however, sex should be kept to a minimum: no more than four times per month.

Ideally, sadhana should be done alone or at least five feet from another person (of course Dharmacakra is an exception). Avoid doing sadhana in a room where someone is sleeping or even talking. Other people's vibrations also disrupt sadhana.

8. Bandhu Prabhat Samgiita

From a devotional/spiritual perspective, one should learn those Prabhat Samgiita which express a very close relationship with Ba'ba' as represented in the concept of "bandhu" (the very closest friend). Therefore, the songs should describe great closeness, love and affection or, alternatively, the pain and clash one feels when feeling separated or distant from Him. Then, according to the mood of the day, one sings the appropriate Prabhat Samgiita. Either type of song will

give love and bliss.

On the point of lyrics, it is very important to know not only the line by line meaning, but also the word for word meaning - just like with the mantras of 3rd lesson. Singing Prabhat Samgiita without knowing its meaning, especially the inner meaning, is only 10% effective.

9. Maximum Dhyana

All the experienced sadhakas I have spoken to and my own personal experience suggests that maximum dhyana should be done for spiritual success. Some say that half of the sadhana time should be given to dhyana, others say 3 hours per day, and yet others say that at least 45 minutes each sadhana. The point is, however, to do as much as you can. Don't limit it to regular sadhana times - do it while sitting in the bus or travelling in the car, or while waiting for someone or for reporting. Whenever there is a spare moment, do some dhyana! Ultimately life has to become one long dhyana - that is, a loving service to Ba'ba'.

There are two points to remember in doing dhyana:

(a) There must be intense love for Ba'ba'. As He said in the last DMC discourse, we should feel, "I love my Lord, I love Him. My love knows no barriers ...". Dhyana cannot be done without feeling this intense, close love for Him.

(b) We must feel He is watching us doing the sadhana. Ba'ba' is the subject and we are the object. "During meditation you should think that the entity on whom you are meditating is looking at you as His object. He is not your object. He sees whatever you are doing. This should be the psychology ... He is not your object, you are His object." (Ananda Vacanamrtam, Part VI p. 25)

Not only should we feel Ba'ba' watching us in dhyana, but during all our sadhana and daily ideation. If you have ever experienced Ba'ba' looking at you, then carry that feeling in sadhana - it's very powerful.

Another point which should be

mentioned is that points 2. and 3. above must be followed if dhyana is to be done properly. Our capacity to follow those two points will greatly determine our capacity to do dhyana.

With point 3. not only ideate on Ista and Guru mantras, but also think as much as possible about Ba'ba' Anandamurtii. In what ever way He can be remembered or thought of, remember Him. It does not matter which way, as long as He is constantly remembered.

10. Miscellaneous Points

Keep a sadhana mat or blanket and use it for nothing but sadhana. Ideally, a room or place should be kept only for sadhana - this will create a conducive atmosphere for sadhana.

While doing sadhana, the leg position may be changed according to what is comfortable, but the eyes should always remain closed. If during a long sadhana, sleepiness or slumping (including rocking) occur, take a half bath and resume sadhana. It will refresh the mind and, in the case of a long sadhana, it will give the legs a chance to stretch as well. But during such a break, do not talk with anyone. Of course, the longer you can go without a break the better (providing you are not sleeping).

Do sadhana at regular times. Late sadhanas generally mean late meals and work which, in turn, mean less sadhana and work. This is where point 5. - that is consistency (and determination) comes in. Also, when point 2. (satsanga) is not observed and a lot of useless chatter or action done, then sadhana times get delayed more and more. In the end, neither sadhana nor work is performed properly. Proper use of energy should be applied here too.

Svadyaya is important for sadhana. Subhasiita Samgraha or Ananda Vacanamrtam should be read daily. Chapter 3 and the last five chapters of Namami Krsnasundaram give a very deep insight into spiritual devotion and the ideal ideation to have for Ba'ba', particularly in dhyana.

Always try to keep the body cool (sadhana produces a lot of heat) and avoid

a lot of direct hot sun. Don't do sadhana in hot sun and even when the sun is not hot, don't face the sun, do sadhana with your back to it.

Do sadhana when the left nostril is open. If it is not, do more kiirtan or lay on your right side until it is open.

Asanas give health, concentration, restraint and a calm temperament. Do them regularly, slowly and with ideation, holding for the prescribed time. Also pranayama and Guru Puja should be done slowly with ideation, not rushed. When these are rushed it is almost as good as not doing them at all.

Sleeping during the day (unless sick) is tamasik and should be avoided. The best (deepest) sleep is had between 10pm and midnight. Arise by sunset or 6am - the earlier the better.

All these points are aids to perfecting sadhana. As with all aspects of the 16 points, all that is needed to follow them is sincerity and faith. Don't be concerned that some points seem so difficult - with sincerity and regular sadhana, eventually all the points will become achievable.

Narada Muni



Spies, Bombs & The Path of Bliss

The following are extracts from the latest book on our case. It is called "Spies, Bombs & The Path of Bliss" and is written by Tom Molomby. Tom was one of the lawyers for us in the Inquiry and is a prominent figure in legal as well as media

circles in Australia.

The book includes a foreword by Marcus Einfeld QC who was the senior lawyer on our team in the Inquiry. Marcus is one of the most respected lawyers in Australia.

Foreword

Australian justice has, fortunately, emerged from its almost 200 years of exposure remarkably if not quite universally free from the taint of corruption and demonstrable error, even if no doubt some of our earliest inhabitants received a degree of "rough" justice. But the system could hardly have been more inadequate - and more wrong - than in its role in the cases of Paul Alister, Timothy Anderson and Ross Dunn, the three young victims of probably the single most savage injustice in Australian history.

Their story, here chronicled with careful and gripping lucidity, is the story of system failure - the failure of our society to remain calm and dispassionate in the face of prejudice, to remove and rebut preconceptions of a creed which we did not even attempt to understand, and to provide a sophistication of detection and trial to match the demands of the moment.

Our system of criminal justice commences by presuming that an accused person is innocent and then proceeds to determine whether the prosecution can rebut that presumption by admissible evidence establishing guilt beyond reasonable doubt to the satisfaction of the tribunal of fact (normally a jury). If there are such doubts, the accused person is acquitted and remains as innocent as at

the outset.

The judicial inquiry which resulted in the freedom of the Ananda Marga Three found doubts about their guilt and the evidence upon which they were convicted. As a result, they are now officially innocent of the unjustified charges on which they wrongly stood trial and for which they were so shockingly imprisoned for so long. Tom Molomby's very special addiction to justice demonstrates how this innocence is not only "official" but actual. Going beyond the limits and constraints of an ancient legal system, he has with perseverance, detail and overwhelmingly persuasive skill proved that three men were ruthlessly framed, and did not commit any crime at all.

The Ananda Marga case was a mistake from the outset. Even before three men died from an explosion at the Sydney Hilton Hotel in February 1978 during a highly publicised and controversial meeting of Commonwealth heads of government, Australian society had already permitted its security services and media to spread disdain, even contempt, for a foreign religious and social ideal and those who espoused it. Such had been the brainwashing that when the Hilton outrage occurred, few of our citizens lost so much as a single breath in accepting the then Indian Prime Minister's rash assertion

that it was the doing of Ananda Marga. Evidence was not necessary; commonsense (such as the numbers of groups protesting against one Commonwealth leader or another at the time; the uselessness of a terrorist group seeking to make its point but not claiming responsibility; and the public presence at the Hilton just prior to the explosion of significant leaders of the Ananda Marga group in the full and photographed view of the police and security services) was irrelevant. Prejudice, revenge, and the expunging of embarrassment, were all important.

How else can be explained the post Hilton hiring of Richard John Seary as the nation's prime investigator of the Ananda Marga membership and activities in Australia? What ASIO, the State Special Branches, the Army and the vast paraphernalia of the nation's investigative hierarchy could not at first predict, and could not later detect, Richard Seary was enlisted to crack. A man whom a High Court Justice correctly described as a "drug addict, informer and mentally disturbed fantasizer" and "one of the most unreliable persons ever presented as the principle prosecution witness on a charge of serious crime", and whom a Supreme Court Justice was to label as "willing to exaggerate, bend the truth and lie in appropriate circumstances", became the principal actor in the attempted solution of one of our most terrible crimes. The absurdity is patent, yet it is fact.

The inevitability of the Ananda Marga case was at hand, and Australian society succumbed. The filters and rules so painstakingly created to prevent convictions of the innocent, failed to save Alister, Anderson and Dunn - and in the process cost them the best part of their lives and the Australian taxpayer millions of legal and prison expense dollars.

During their years of suffering, sustained only by the committed protests and outspoken advocacy of a handful of dedicated supporters, these young men maintained an unbelievably heroic fight not only with the establishment but within

themselves. I wish I could be confident of emerging from such awful suffering with such undiminished good humour and unquenched spirit. Much as the establishment might seek to disavow it, they were convicted and imprisoned, at least in part, for a belief in and adherence to an honest but unfamiliar faith. It is not necessary to accept its tenets to recognise and pay tribute to the strength of character and devotion to cause which these adherents never failed to display. Our response to their commitment was a careless even brutal act of political oppression and religious prejudice.

"Spies, Bombs & The Path of Bliss" represents a definitive catalogue of how we Australians came to commit crimes against these men - how we falsely arrested and imprisoned them, how we permitted perjury and the perversion of justice against them, and how we wrongly persecuted them. The book starkly discloses how a generally civilised and just society needed only the catalyst of ignorance to reveal its underlying racist substance. Proud though we Australians have always claimed to be of the equalities enjoyed by our people regardless of class, origin and belief, this book records our capacity even our propensity on occasions to judge people by label and not by fact. Because the Ananda Marga philosophy and its members were unknown to us, our society was prepared to accept and espouse the belief that both must be crazy and therefore dangerous. No one was prepared to undertake a rational analysis of who comprised the group and what it believed. No one thought to distinguish the Australian membership from the Indian, the radicals from the peaceful. No one considered it necessary or had the intellectual honesty to examine the factual evidence which would have revealed the truth.

While some might try or wish to do so, there can surely be no serious denying the room in Australia for a plurality of credos and their potential to give satisfaction to those of our citizens who do not find adequacy in mainstream or more

understood philosophies of ancient peoples. No rational and sensible analysis of the Ananda Marga philosophy would have revealed other than its utter harmlessness to the fabric of Australian society. (Some obviously believe indeed that it has the capacity to actually enrich us.) Yet as Mr. Molomby illustrates forcefully, we Australians permitted these three men to spend seven years in prison largely because of their espousal of such beliefs. This is a form of racism which had hopefully found its demise for our generation in a Berlin bunker in 1945.

The book also raises a plaintive cry for much needed reforms. In an assault on the obscenity of false oral confessions ("verbals"), Mr. Molomby's words join a long line of official and high level condemnations which Governments, no doubt under pressure of the offending police, have been amazingly reluctant to bless. His special message should not go unheeded: those who advocate that if verbals are removed guilty people might go free, should assess the perversion of our system by the perjury which a verbal is. He asks those who defend the indefensible to accept that if in a system which depends on human beings there must for that reason occasionally be mistakes, we lose our claim to be just as soon as one innocent person is convicted and to be civilised where the conviction is procured by false evidence.

The second reform which this tragic case highlights for Mr. Molomby concerns the rules of evidence applicable to criminal trials. His undeniable thesis is that if the evidence about Richard Seary brought before the 1985 judicial inquiry had been admissible at the trial, these three men would surely never have been convicted. The present laws governing the admissibility of evidence at trials prevented disproof of Seary's lies about his bizarre and eccentric behaviour, about his life of fantasy and fiction, and about his plot to inveigle members of the Hare Krishna sect to bomb the Homebush Abattoirs some years before the Yagoona affair (including his later effort to blame others for it). The truth on these

matters, coupled with Seary's change from some Hare Krishna members to these Ananda Marga members as those whom he told police were the perpetrators of the Hilton outrage, would surely have supplied an irresistible case for acquittal. Mr. Molomby documents how this obviously relevant material persuaded Mr. Justice Wood, just as through this book, it will no doubt convince every fair minded impartial reader. He thereby starkly pinpoints what must be done with the law which allowed these things to happen.

In his identification of the faults demonstrated by the Ananda Marga case in the security agencies of this country, Mr. Molomby moreover provides a damning indictment of bungling and inefficiency, of jealousy and stupidity, of incompetence and absurdity. What is or is not "national security" may always be a matter of someone's subjective assessment. Where this assessment is merely part of the nation's political interplay, and nothing of great significance turns on its correctness, the nation is not at risk from a conservative or careful approach or even gross error. But where the liberty of the subject and the purity of our legal system are at stake, there will be little cause for invoking "national security" as an excuse for secrecy. Mr. Molomby's erudite exposition is a powerful plea for public recognition of this simple truism.

This graphic work shows how it all happened. Mr. Molomby tracks the way in which the system was distorted, evidence was misshaped and trials went awry because of the prejudice and prejudgement that were present all along the route. With superb clarity, as in a diagram, Mr. Molomby has preserved forever the injustices wrought on these three innocent men, and the evils of their wrong conviction. His book testifies to our insensitivities and prejudices as Australians. It dramatises the ever present need to be vigilant and aggressive in the defence of freedom and the pursuit of justice in our country. If in addition it succeeds in alerting Australians to our own weaknesses and our potential and actual biases, it will have played a

significant role far beyond its immediate historical purpose.

If it arouses those who exercise power over fellow citizens - government, judiciary, prosecution authorities, lawyers, police and the media - to question and increase their watchfulness

over intolerance, it will become a landmark 200th birthday gift to our nation. Perhaps, just perhaps, some good can come out of this tragedy after all.

Marcus Einfeld QC

Introduction

In 1979, in Sydney, three members of Ananda Marga, a socio-spiritual movement of Indian origin, were convicted of conspiracy to murder. Two of them were also convicted of attempted murder. The three men have been described in the New South Wales Parliament as "completely innocent victims of the greatest miscarriage of justice in Australian history".

This is the story of that case. Behind it lurk depths of intrigue and mystery whose whole truth will no doubt never be known, but which are, nevertheless, a vital part of the context in which the case occurred.

That context has three main components: an unusual degree of critical attention directed towards the Australian security and intelligence services, an extraordinary climate of prejudice surrounding Ananda Marga, and the bombing outside the Hilton Hotel in Sydney in February 1978.

At the start of 1978, the Australian security and intelligence services, by a chance combination of events, including the report of the Royal Commission into ASIO, and the abrupt dismissal of the South Australian Commissioner of Police, were more exposed to the public eye, and more at risk of adverse public criticism, than at any moment in the previous twenty five years. At the same time, another sequence of events had brought the Ananda Marga organisation to unfavourable public attention. Over previous months there had been a series of violent incidents, some of them supposedly of a terrorist nature, involving Indian government institutions

and personnel in Australia and overseas. It was alleged by the Indian government, and most vociferously by their High Commissioner in Canberra, that these incidents were part of a campaign by Ananda Marga to secure the release of its leader, who was in gaol in India. Ananda Marga was vigorous in denial, claiming that for political reasons within India, it was being maligned and set up by Indian security services. This bizarre, and as will be seen, murky episode culminated in January 1978 with the Australian government imposing a ban on the entry to Australia of members of Ananda Marga who were not Australian citizens.

Then in February 1978, despite an extensive security operation, a bomb exploded in a garbage bin outside the Hilton Hotel in Sydney, where various Commonwealth heads of government, including the Indian Prime Minister, Moraji Desai, were gathered. Three people were killed and several seriously injured. Almost immediately, Ananda Marga was blamed. The Indian Prime Minister himself accused it, though conceding that he had no evidence. An enormous investigation was begun.

Into this unstable and volatile situation came a figure from the shadows, a young man named Richard Seary, a former drug addict, a drifter and dreamer with a shifting sense of reality. Within weeks of the Hilton bombing, he had joined Ananda Marga as a police informer; his mission was to find out if they had anything to do with the Hilton bombing.

Time went by, and though Seary reported regularly, he had nothing about

the Hilton bombing. But after some three and a half months he contacted the police late one afternoon, and told them that there was to be a bombing that night. He himself was to drive the car for the expedition. Acting on Seary's information, the police followed the car and pulled it over. There was a bomb in the back seat. Seary said that the others had brought it; they said that, unknown to them, he had

brought it. Some days later Seary added to his account of events that night the allegation that during the journey the others had confessed to having done the Hilton bombing.

That is the case at the centre of this book. To what extent its circumstances were the creation of the devious mind of Richard Seary is the essential judgement which the reader will have to make.

Could It Happen Again?

However well financed the defence at the trials had been, the rules of evidence would have prevented his background being investigated as it was in the Inquiry. The evidence about the Homebush bombing might have been admissible at a trial, as counsel for the petitioners suggested, but that point was not decided, because the evidence was admissible for the purposes of the Inquiry anyway. But Seary's own personal lunatic landscape, which matches so strikingly the craziness of the alleged plot to bomb Cameron, could never have been displayed as extensively and convincingly as it was in the Inquiry.

The rules of evidence which prevent the pursuit of issues not centrally relevant to a case are reasonable and necessary for ordinary purposes. The problem arises from the exceptional case, which requires the enlightened acknowledgement that the Attorney-General of the day, Paul Landa, was willing to give in recommending the Inquiry under Section 475 of the Crimes Act, and thus allowing an uninhibited though still formal investigation. A disturbing fact is that there is no equivalent to Section 475 in any other state in Australia, or indeed in the common law world. If this case had occurred in any other state, there may well have been no further investigation, no pardon, no release. An investigation could always be instigated under the guise of a Royal Commission, as was done in South Australia in relation to the Splatt

case. However, without a legislative scheme to support them, such investigations will depend for their establishment much more on political pressure than the justice of the cause. That is a most undesirable situation.

The central defect in the law which the case exposes involves the duty of fairness which is generally proclaimed as applying to the prosecution, but which is not effectively enforced, and which lacks rules and procedures to ensure it. The police possessed, in the records of Seary's initial approaches attempting to direct suspicion for the Hilton bombing towards Mare Krishna, and the recorded conversations with Krawczyk, material which threw serious doubt on Seary's credibility. In relation to the conversations, what was recorded, in Seary's own voice and words, was in conflict on substantial points with what he said in evidence. Whether such crucial material is produced at a trial should not depend on the initiative of the defence in issuing subpoenas - an initiative in any case too easily frustrated, as the history of what happened at the first trial demonstrates. There must be a clear and unavoidable obligation on the prosecution and its agents to produce such material voluntarily to the defence, with the automatic consequence of failure to do so that a verdict of guilty will be quashed.

The recorded conversations are, in the end, one of the greatest puzzles of the

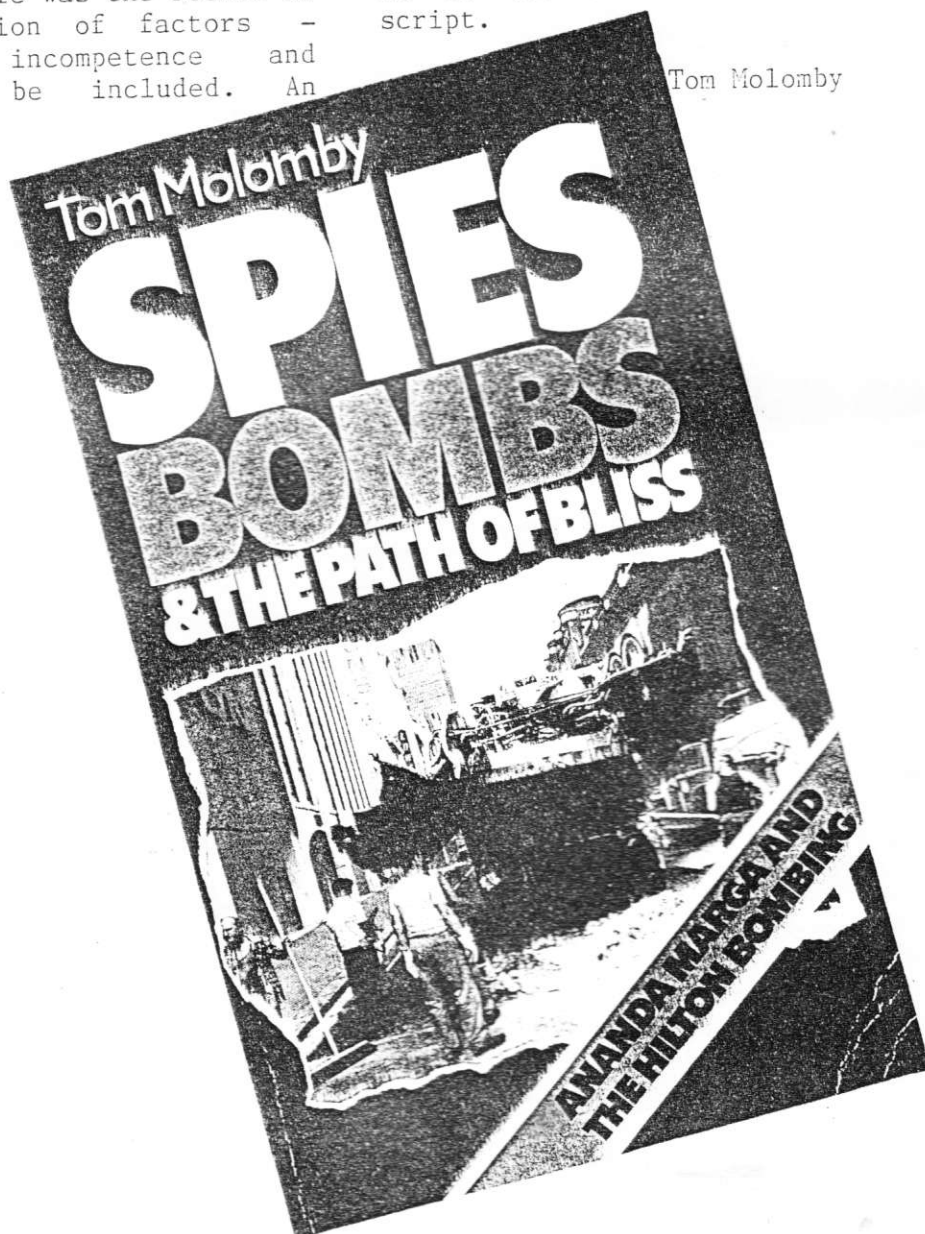
case. It seems that no informer previously had been recorded in this way. It would not be surprising if none has since. If the practice had not been adopted uniquely in this case, there might well have been no Inquiry. Whether they were an accidental experiment, probably never to be repeated, or had some deeper purpose, one can only speculate. If there was a deeper purpose, it most likely lay in a recognition of possible problems with Seary, and a desire to have an insurance against his ever changing course changing too far, and leaving his contact out on a limb.

The case as a whole was the result of a freakish combination of factors - prejudice, fear, incompetence and ignorance must all be included. An

unbalanced and hysterical climate, maintained by irresponsible media, was an important factor in a willingness to believe leading too easily to a willingness to deceive. With Seary, some sort of madness must be added. Without him as a catalyst, it is difficult to believe that the situation would have occurred.

But the props and stagecraft which such a demented dramatizer needs to fashion his grand drama for the public stage are maintained in rehearsal in many small fringe theatres where the forces of law and order confront the need to produce results, and the liberty of the individual is in the hands of those who write the script.

Tom Molomby



Sifting the Hilton bomb garbage

SPIES, BOMBS AND THE PATH OF BLISS: Ananda Marga & the Hilton Bombing

by Tom Molomby
Potoroo Press, \$14.95

THE BIN was a sign of the times. If the Hilton Hotel was going up now, when luxury Sydney hotels are given harbour bays and historic government buildings to play around with, an ordinary council garbage bin would not survive bolted to the footpath outside its front door. Without the bin, there would have been no Hilton bombing.

By DAVID HARR

While the leaders of the Commonwealth met inside the pub in February 1978, garbage piled up outside. A phalanx of police stood about. No one checked the rubbish. Late one night the garbage truck came around and, as the crew emptied the bin, a bomb hidden in the mess exploded, killing two men on the truck. One policeman died a few days later of appalling injuries.

The story of the Hilton bombing, like the bomb itself, exploded in extraordinary directions from that day nine years ago. Victims and survivors stagger about. Spies, prime ministers and notables appear briefly in the chaos. Police and lawyers in great numbers stumble through the narrative. The air is filled, even now, with smoke and falling debris.

Tom Molomby began as one of the journalists covering the case. In time he became a barrister, who appeared last year before the final inquiry into this mess. Now he has written and published *Spies, Bombs and the Path of Bliss: The Ananda Marga and the Hilton Bombing*.

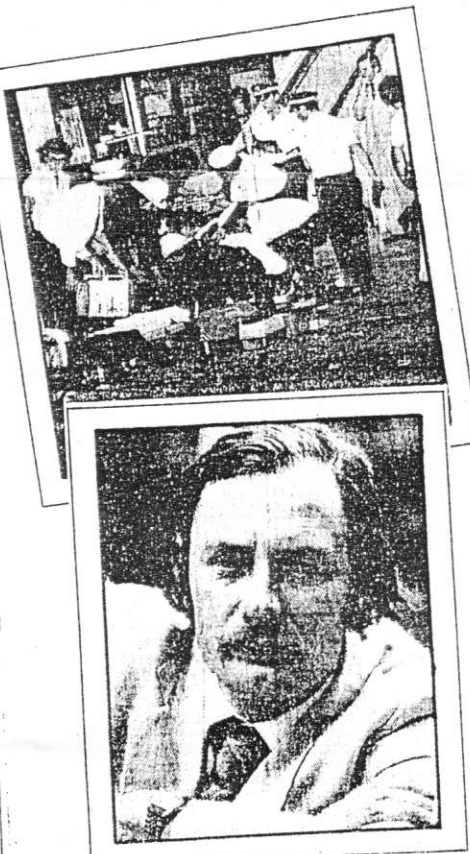
Molomby is a dour observer. The play of character on events does not grab him, nor does he pursue the peculiar mix of horror and embarrassment that hangs over the case. Drama is not his bag. Molomby's eyes are fixed on the evidence before the courts. With *Spies, Bombs and the Path of Bliss* in our hands, we are not so much readers as members of the jury.

Our task is to pick which of two teams is lying, for the great peculiarity of the Ananda Marga case is that, for all its complexity, it boils down to a simple dispute between, on the one hand, three young members of an Indian sect and, on the other, a dozen or so NSW police and their star informer. One of those two teams had to be putting forward an audacious lie.

The sect was suspected of the bombing from the first. The Prime Minister of India, Morarji Desai, emerged from the Hilton to condemn the Margis. Some newspapers followed the lead. (But not all of them — Molomby has an unfortunate way of lumping them all together.) The police would have been remiss not to investigate the sect, and the NSW Police Special Branch was attached to the Hilton investigation solely to brief Commonwealth and State police on the Margis.

They found nothing. Then into the police post in the shattered hotel wandered Richard John Seary, after a miserable life and an afternoon matinee of *'Star Wars'*. Seary was a drifter, one-time heroin addict, bodewitter and would-be thriller writer and a lifetime client of the welfare state.

For someone of his background, he had a most peculiar gift: Seary was able to convince people that he had the power to make their dreams come



Horror of the Hilton bombing in Sydney (top).
Richard Seary, above, in February 1985.

true. He cadged food, shelter and love. Derelict in the opal fields of northern NSW, Seary persuaded a miner to support him and send him back and forth to Sydney on the promise of an electrical device for detecting opals underground.

Few people are entirely invulnerable to this lure. Constable Ian (John) Krawczyk of the NSW Special Branch was wretchedly vulnerable. As Molomby points out, the Special Branch of the police, the gum shoe squad that works in NSW as the operational arm of ASIO, was under great pressure to maintain its power and privileges as police special branches in other states were either abolished or their work curtailed. These were tough times, and the Hilton bombing a test they could not afford to fail.

As Seary began to report back on the Ananda Marga, Krawczyk and the branch took him on trust. Records that emerged during the trials, appeals and inquiries that followed showed that Seary's information was never tested, checked or scrutinised. He was taken on trust from the start. There is one alternative to that conclusion, but it is extremely bleak: that the police treated Seary as a joke all along, but a joke which might, in the end, yield the result they wanted.

One night in June, about four months after the Hilton bombing, Seary drove two Margis — Ross Dunn and Paul Alister — out to the Sydney suburb of Yagoona. They were heading for the home of neo-Nazi Robert Cameron. Trailing them were car loads of police and army bomb experts, for Seary that afternoon had told Krawczyk of a Margi plot to blow up

Cameron and his family. Seary claimed his only role in the expedition was to drive the car.

Dunn and Alister have always maintained since that Seary brought the bomb, hidden in a blue denim bag, instead of paints and brushes to daub slogans on Robert Cameron's house denouncing his racist views. They say they planned graffiti not murder.

In a wildly exciting ambush, the police arrested the young men and cleared the surrounding houses. It was about 3 am. Army experts emptied the denim bag of gelignite, a timer and detonator. A third Margi, Tim Anderson, was woken by police at the sect's headquarters and brought in to the CIB. Dunn, Alister and Anderson were then charged with conspiracy to murder. Everything depended on Seary's word.

Molomby examines painstakingly the improbabilities in the police case to this point, difficulties that climax in three detailed, efficient but unsigned statements in which the Margis confess their guilt without flinching or regret. Dunn and Alister in separate rooms are supposed to have told police in remarkably similar terms that despite this setback to the Margi cause, "there are many to follow where we have walked".

For Seary, life might have been all anti-climax now. He could not go under cover again. A muddy photo of his face was soon on posters all over Sydney above the words "DO NOT TRUST THIS MAN". Once the trial was out of the way, months at most, his role in the affair would end.

But, after a weekend on his own, Seary came to Krawczyk with fresh and astonishing information: on the

way to Yagoona, Paul Alister had confessed to the Hilton bombing and implicated Dunn and Anderson also in the crime as well.

No coherent explanation has ever been given for Seary's delay in giving police the very information they sent him into the sect to discover. Delivered on the night of the Yagoona arrests, it might have made Krawczyk's dreams come true. Recounted in court, it was to secure the conviction of the three on the Yagoona bombing, but the general scepticism about the police case that has persisted ever since. Seary's information was too good to be true and too late to be credible.

But the police continued to treat Seary as a witness of truth. The Special Branch and its informer stayed locked together in a strange and unconvincing embrace for the next seven years through two trials, a High Court appeal and an inquest.

Alister, Dunn and Anderson were never charged with bombing the Hilton hotel. Very early on, Malcolm Fraser was told by Detective Inspector Sheather, who was in charge of the Hilton investigation, that there was insufficient evidence to charge the three. That was a vote of no confidence in Seary. But if there were doubts about the Hilton, how could his word be accepted over Yagoona?

After the judicial inquiry, which is the focus of *Spies, Bombs and the Path of Bliss*, Ross Dunn, Paul Alister and Tim Anderson were released. From the night of their arrest at Yagoona, they had spent nearly seven years in prison. For anyone convicted of a crime, that is a long sentence. But these three men were pardoned. The NSW Government has now decided they will receive no compensation.

Those unfamiliar with the rules of evidence will be shocked to learn in *Spies, Bombs and the Path of Bliss* that documentary evidence challenging Seary's fantasies about his own past and medical reports setting out his psychiatric problems could not be produced at the Ananda Marga trials. They had to wait until the judicial inquiry, where their impact was devastating.

But Molomby's book demonstrates that Seary was nothing without the NSW Special Branch and the aura of national security it was able to cast over the case. Officials of the NSW Government helped to protect the squad with what turned out to be cursory and spurious declarations of national security. The courts, with the notable exception of Lionel Murphy on the High Court, swallowed this nonsense.

In the end it was all a battle of lies, and no one is in a better position to sift out the truth and tell us what was going on than Tom Molomby. But a lot of the lawyer has infected the journalist since he began to report the case. It is a hazard for those who try to bridge these two very different worlds. As a legal exercise, *Spies, Bombs and the Path of Bliss* purports to be an open-ended examination of the evidence, a question left to the jury.

Yet Molomby's private verdict is clear, and the complex material in the book could have been marshalled to give this grim and compelling story the dramatic impact it deserves had the book been structured round Molomby's belief that the three young sect members were innocent.

What we have instead, and that is welcome in its own right, is a very valuable case study of how our secret police operate, how all the agencies of the state — the courts, the bureaucrats and parliaments — come to aid of police under challenge, and how the legal process in the end, and grudgingly, gave these three men back their freedom.

All of us have room for this book on our shelves.

—REVIEW OF THE WEEK—
NATIONAL TIMES ON SUNDAY 21 DECEMBER 1986 29

The Final Chapter?

\$100,000 for sect members

2 DAILY TELEGRAPH, Thursday, March 5, 1987

The Ananda Marga trio win State pay-out

By DENNIS RINGROSE and VICTORIA MACDONALD

THE State Government yesterday agreed to pay \$100,000 to each of three Ananda Marga members who spent seven years in prison before receiving an official pardon in 1985.

Attorney-General Terry Sheahan stressed the decision had been made on humanitarian grounds — legal opinion was that the Government had no obligation to make restitution. The three men are Paul Alister, Timothy Anderson and Ross Dunn.

Leading

"No amount of money can ever pay back what we lost," Ananda Marga sect member Paul Alister said last night.

"But at least now there can be no question of our innocence," he said. "People will have to believe us now."

They were convicted on August 1 1979 of conspiring to murder Robert Cameron, then a leading figure in the National Front.

Dunn, 33, and 31-year-old Alister were also found guilty of the attempted murder of Detective Martin Gilligan and others.

The three men were sen-



Ananda Marga sect members (left to right) Alister, Dunn and Anderson

tenced on August 8 1979 to terms of 16 years, with no non-parole period, on the conspiracy charge, and Dunn and Alister were sentenced to a further 16 years, to be served concurrently, concerning the attempted murder charge.

During the inquest into the Hilton Hotel bombing, the Coroner found on October 13 1982 that a prima facie case of murder existed against Dunn and Alister.

The High Court dismissed appeals against the con-

victions of the three men in February 1984.

Four months later, on June 18, the State Government announced an official inquiry to be conducted by Justice James Wood of the NSW Supreme Court.

His findings were made public on May 15 1985 and his report recommended that the three men be freed.

Sickness

Mr Alister was speaking from his home in Maleny near Queensland's Sunshine Coast.

He said the trio had hoped to receive at least \$900,000 but they accepted the decision.

Timothy Anderson, 33, is in Nepal and has not been told about the compensation.

Neither Mr Alister nor Ross Dunn, who lives nearby, have been able to work since they were released from prison.

"I've been on a sickness benefit and that is a direct result of my time in jail," said Mr Alister.

"The money is a token

but it is important to us. Once we have bought a house, repaid some people who helped us and paid legal fees there won't be a lot left."

Mr Alister's wife Jenny is expecting a baby in July. "We'll be able to do some shopping for that," he said.

Like the Alisters, Mr Dunn and his wife Jenny are expecting their first child. Mr Dunn is also on sickness benefit.

He plans to invest the bulk of his payment to give him an income.

"We were a bit disappointed with the figure and it must be pointed out the \$900,000 was not an arbitrary figure that we plucked out of the air," he said.

"It's based on loss of earnings while in jail, deprivation of liberty, damage to health, relationships and so on."

Mr George Zdenkowski, an Australian Law Reform Commissioner, said he was pleased by the decision.

Govt payout to Ananda Marga trio

THE NSW Government has approved a \$300,000 compensation payment to Mr Paul Alister, Mr Timothy Anderson, and Mr Ross Dunn, the three Ananda Marga members pardoned in 1985 after seven years' imprisonment on convictions of conspiring to murder the National Front leader, Mr Robert Cameron.

The Attorney-General, Mr Sheahan, yesterday said Cabinet had accepted a recommendation from Mr Chester Porter, QC, that it should make an ex-gratia payment of \$100,000 to each of the men to assist rehabilitation into society.

\$100,000 each for Ananda Marga three

After years struggling to clear their names, the Ananda Marga three — Paul Alister, Timothy Anderson and Ross Dunn — have each been granted \$100,000 by the State Government.

All three were convicted of conspiracy to murder the National Front leader, Mr Robert Cameron, largely on the evidence of a police informer, Mr Richard Seary.

Mr Dunn and Mr Anderson were also convicted of attempted murder.

The three men were pardoned in 1985 after seven years in jail when an inquiry under section 475 of the Crimes Act found that doubts remained as to their guilt.

In September last year, the NSW Cabinet decided that because the pardon did not quash the convictions and a conclusion of innocence could not be drawn, compensation was not payable.

The Crown Solicitor then briefed Mr Chester Porter, QC, to review the applications. Mr Porter said there was no legal or moral obligation to pay compensation.

He said: "I find it most surprising that none of these three men gave evidence at the inquiry. This is unprecedented in this type of inquiry in NSW."

Mr Porter said, however, that from a humanitarian point of view "rehabilitation compensation" should be paid.

Last night, Mr Alister said the compensation meant the NSW Government was admitting their innocence.

He said he had been on sickness benefits since leaving jail and would probably use his \$100,000 to buy a house. His wife was expecting their first child in July. "The money is just a token gesture," he said.

It was, he said, cheap justice for the Government.

— MARK COULTAN

THE AUSTRALIAN Thursday March 5 1987

JOHN
SEE
LAW



The cost of past injustice

THE Government might have hoped that paying \$100,000 to each of three Ananda Marga sect members would end a long and messy affair.

It was only one-tenth of what the Margis sought, but the payment does, indeed, appear to have marked the end of their campaign.

One of them, Paul Alister, was reported after last week's decision as saying: "No amount of money can ever pay back what we lost. But, at least, now there can be no question of our innocence."

Of course, that is only half right.

True, money is never adequate compensation for lost freedom; but questions about the three men's innocence are no more resolved than they ever were.

The three were arrested in June 1978 and charged with conspiring to murder the leader of the National Front, Robert Cameron, with explosives.

At their first trial in 1979, the jury could not agree. But in August 1979, Paul Alister, Timothy Anderson and Ross Dunn were found guilty of attempting to murder Cameron.

Dunn and Alister also were found guilty of attempting to murder the police who arrested them by trying to detonate explosives found at the time of their arrest.

Appeals in October 1980 to the Court of Criminal Appeal, and in February 1984 to the High Court were dismissed.

Meanwhile, in October 1982, Mr Norman Walsh, the coroner inquiring into the deaths of two council workers and a policeman killed by a bomb outside the Hilton Hotel in February 1978 found a *prima facie* case of murder against Dunn and Alister.

Usually such a finding would lead to committal proceedings or a trial. But, in June 1984, the then Attorney-General, Mr Landa, said the Government had decided not to proceed against Dunn and Alister in respect of the Hilton matter.

Instead, Mr Landa said there were doubts about the correctness of the three men's convictions in the Cameron matter. Justice Wood of the Supreme Court was appointed to review that case.

Most doubts about the Cameron case concerned the credibility of the chief prosecution witness, Richard Seary. At the Wood inquiry, the focus on his curious personality was intense and he was closely cross-examined. But the three petitioners did not give evidence.

Justice Wood concluded: "I have no alternative other than to express the conclusion that, whilst strong suspicion attaches to the petitioners in relation to the counts on which they stood indicted and were convicted, a doubt remains as to their guilt."

In May 1985 they were pardoned and set free. They sought compensation of \$1 million each, but last September Cabinet refused this.

Mr Sheahan said then that the Government had accepted advice that "the pardon did not quash the convictions, and that the report of the inquiry clearly states that a conclusion of innocence could not be drawn".

He said the case did not fall into the same category as other cases where people had been convicted and then later been granted compensation.

What has changed since September?

Nothing, apparently, except that the Government has taken further advice from Mr Chester Porter, QC.

The Government refuses to release this advice. But Cabinet was told that in the advice, Mr Porter suggested that if, on humanitarian grounds, the Government was minded to help the rehabilitation of the three men after seven years in jail, *ex gratia* payments of \$100,000 each might be appropriate.

But Mr Porter also made plain that the Government had no legal or moral obligation to make any payment. He also observed that it went strongly against the three that they had shunned the witness box in the Wood inquiry.

What is to be made of all this?

Certainly there is a lesson for the prosecuting authorities. When they rely on an informer like Richard Seary, they are likely to find that even if attacks on his credibility during a trial are unsuccessful, this will not put an end attacks on it, and the Crown case, out of court.

But there is a much larger question raised by the Government's decision to pay \$300,000 "rehabilitation compensation" to the Ananda Marga three, even if, as the Attorney-General, Mr Sheahan, has stressed, it was made on humanitarian, not legal grounds.

Will all prisoners who have served time and then been acquitted now be entitled to similar payments?

No advice to the Government on the Margis has suggested that there had been a miscarriage of justice in their case. Yet that is the essence of a successful appeal, of which there are quite a few each year.

In 1986 there were 441 appeals to the Court of Criminal Appeal. Some were withdrawn. Most failed. But in 18 cases new trials were ordered.

And, more to the point here, in 17 the appellants were either acquitted or, less often, a verdict for a lesser offence was substituted.

Surely, an appellant in custody who is eventually acquitted is legally, morally and in every other way as much, or more entitled to compensation than Messrs Alister, Anderson and Dunn?

Is it to be compensation for all, or only those with the support to badger the Government until it pays up?

LETTERS TO THE EDITOR

Marga result a cheap form of justice

SIR: I was outraged by the advice of Chester Porter, QC, to the NSW Government not to compensate the three Ananda Marga members, whom I was one, for seven years' wrongful imprisonment (*Herald*, March 5).

Mr Porter advised that there was no legal or moral obligation to pay compensation and that "if find it most surprising that none of these three men gave evidence at the inquiry". He said we "shunned the witness box", which was "a strong factor against claims for compensation". However, Mr Porter then said "rehabilitation compensation" of \$100,000 each should be paid on "humanitarian" grounds. The Government has adopted his advice.

I find it "most surprising" that a man of Mr Porter's responsibility and standing should make such unfair statements.

First, the judge directed us not to give evidence unless it added something new to the inquiry. Therefore we did not: our evidence had remained unchanged from the first time we gave it. Justice Wood also told the police that he was interested only in new evidence and, consequently, most of them did not give evidence at the inquiry (or should I say they "shunned the witness box"?).

In any case, it is improper for Mr Porter to draw an adverse inference from failure to give evidence. The onus is on the prosecution to prove guilt beyond reasonable doubt, and not on the accused to prove innocence. In our inquiry, a doubt was found and, therefore, the presumption of innocence cannot be denied.

In the South Australian Splatt inquiry, a doubt also was found. He was pardoned and awarded \$300,000 compensation. The Splatt case was similar to ours and we expected to receive at least a similar result. It is truly a sorry state of justice in NSW when three men are pardoned after seven years' wrongful imprisonment and then denied proper compensation because they followed the judge's directive. I say "proper compensation" because this so-called "rehabilitation compensation" is a misnomer and a cheap form of justice. Can every prisoner released from a NSW prison now expect "rehabilitation compensation"?

Paul Alister,
Tamarind Street,
Maitland (Qld).

March 10

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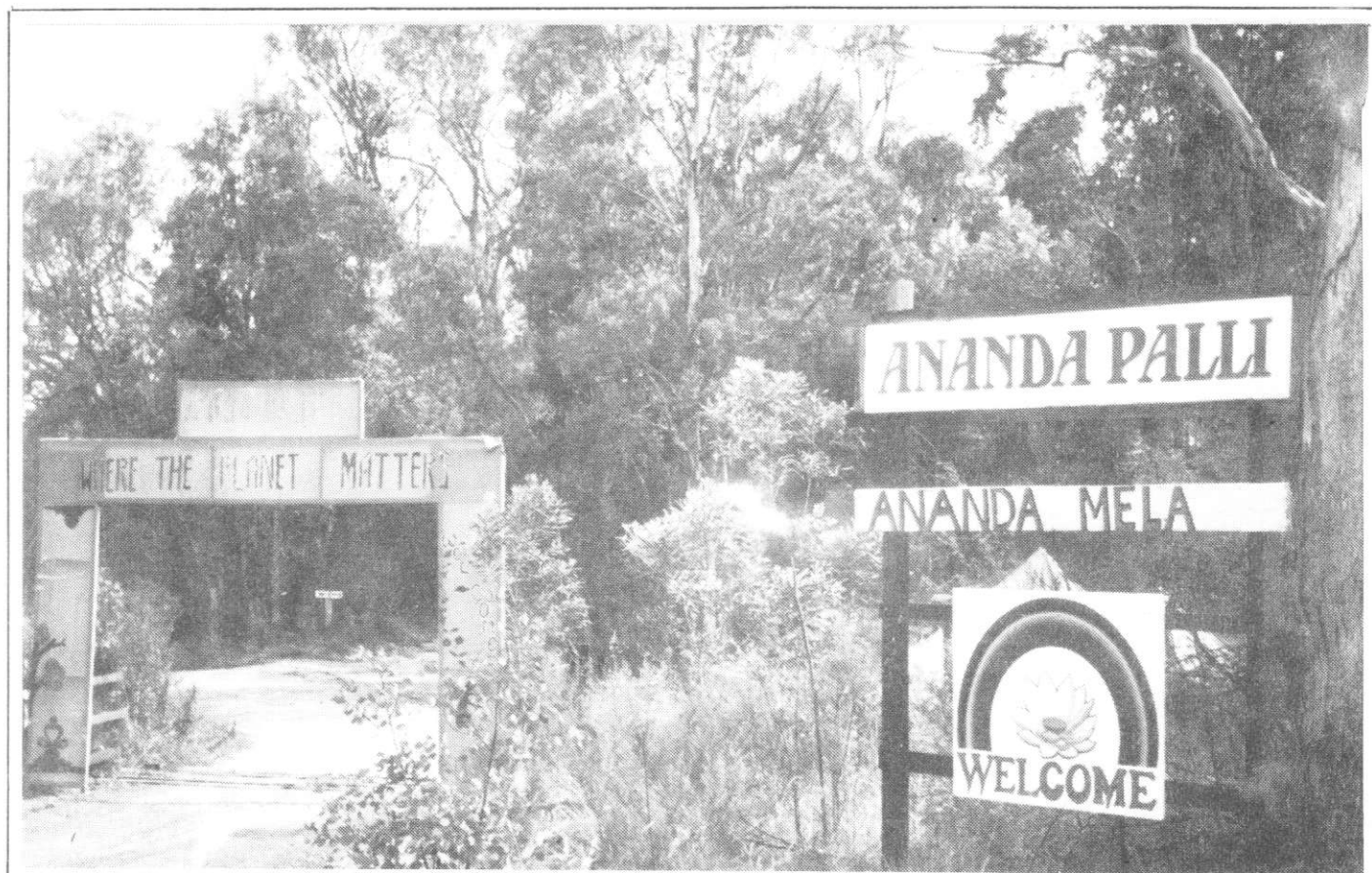
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- Prout Cooperative Land
Community
PO BOX 177
Maleny, QLD 4552
Ph. 071-942783
- Clearlight
201A Rundle St.
Adelaide, SA 5001
Ph. 08-2236362
- WWS Master Unit
Strath Creek, VIC
c/- WWS S.O.
- Mamata Bakery
401A Richmond Rd.
Auckland, New Zealand
Ph. 649-760168
- Training Centre
c/- Anandapalli.
- Training Centre
c/- WWS S.O.

PRISONS

- Madhusudan
Ron Chester
c/- Special Care Unit
PO BOX 13, Matraville 2036



Welcome to the Mela !



Workshop presentation.



ANANDA VANII

The movement and the path, the means and the chariot are all inseparably linked. The path is not always easily accessible, smooth and littered with flower petals; nor is it always inaccessible, thorny and covered with stones. One must keep one's eye fixed on the Goal. This Goal provides inspiration, supplies the means for forward movement ... makes the little lamps of life infinitely effulgent. Since eternity this very Goal has provided and is providing inspiration to all and will continue to do so in future; and by revitalising the life-force as if with a flow of water, it will make the earth ever full of sweetness, and at the same time it will keep the triumphant flag of humanity flying on top of the golden mountain peak. So let one's vision be fixed on the goal. There is no necessity to think of anything else.

Shrii Shrii Anandamurti
1/1/87

Arku
hafa